

Community

I HAVE BEEN often asked why so many priests are opposed to racial integration. The obvious answer, of course, is that many priests have lived in a climate of prejudice all, or about all, their lives. It would indeed be remarkable had they come through it all altogether unblemished. What people frequently tend to forget is that priests are human beings. In general, they too have their proportionate share of those weaknesses common to mankind. And after all, the phenomenon of race prejudice seems to be, psychologically considered, no more and no less than another manifestation of man's urge to have some other man, or class of men, to whom he can feel and afford to feel superior.

Why are there prejudiced priests and laymen? Perhaps if we squeeze the thistle boldly enough we may succeed in destroying some of its sting. It can be argued that the most regrettable "development" in Catholic theology has been its compartmentalization. I do not, of course, wish to suggest that moral problems be confused with questions of dogma; I do not say that moral and dogmatic theology should not be distinct disciplines. I do maintain, however, that they neither are nor can be separate ones. I believe it no exaggeration to say that the separatist view of theological science is to blame for the tendency to reduce moral theology either to a mere extension of natural ethics—with the disastrous result that naturalism often masquerades as Christian virtue, and stoicism is often mistaken for genuine sanctity—or to a mere art of how to "get around" the laws of God and the precepts of the Church. How could it be otherwise?

Soul of Moral Theology

The soul of moral theology, viz., revealed truths, has long been consigned to a Purgatory of coldly impractical speculation. And meanwhile, some moralists have often left the impression that Christianity is a gimmick for getting to heaven by backing out of hell. Christian virtue has corroded and been replated with a thick veneer of formalism. (Don't break the sixth commandment and make the novena to St. Ann!) Moral instruction is dinned into the people's ears Sunday after Sunday; but in the end, they are only too frequently driven by fear rather than motivated by love.

But we must not be too hard on the priests of today. Unfortunately they are the victims of a system—the system of compartmentalizing theology and of making of the Christian way of life a new form of Pharisaism, of "keeping-the-lawism." Dogmatic theology more often than not fails to guide and inform his approach to the problems of human beings and of human society. As in his seminary days, his thinking continues to be compartmentalized. Why does he not teach? A teacher ceases to teach when he ceases to think and re-think his subject. Anyhow, it's easier just to exhort people to stop talking about

Priests, Church And Segregation

"...The problem of the Catholic Segregationist will be solved only by the indirect approach of teaching him what it means to be a Catholic.."

their neighbors, and to order to the front pews those parishioners who somehow have developed an overweening devotion to the vestibule and the holy water fonts at the rear of the church. The ignorance of Catholics, we find, is appalling. So we lend them books (which they neither read, nor return!). There is, after all, no substitute for the teacher, regardless of how good the textbook is. But how can priests teach theology—in the sense of the dogmas of faith—if they themselves have ceased to think theologically? When a priest ceases to study—or as we say "keep up" with current theological thinking—he will think, but he will think just as his parishioners do; instead of molding their thought, his will be shaped by theirs. He will regard political, social and economic problems as no concern of the Church. (He may even go the length of publicly saying as much—of publically disagreeing with his bishop's pronouncements on the moral issues involved in social problems.) And if you tell him that both St. Pius X and Pius XII clearly defended the right of bishops to speak on such matters, he will immediately show how far behind the times he is by retorting that such statements of the Holy See are not infallible! (A manifest sign that *Humani Generis* was never allowed to disturb his bliss.)

Missing Ingredient

What is the theological ingredient, then, that is lacking in our seminaries, in our priestly lives, in the lives of Catholics in general? The answer is ready to hand: an almost universal lack of appreciation of the one Christian doctrine that unifies the whole of Christian teaching and must therefore influence all living of the Christian life. If *Christian* has any significance, it means one who repeats in his own life the life of Christ; if Christianity stands for anything, it signifies oneness with Christ—the oneness of the branches

with the Vine, the unity of bodily members among themselves and with their Head. "There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus." (Galatians, 3:28; cf. Colossians, 3:11.)

In these words of St. Paul lies the heart of the matter—"one in Christ Jesus." A Christian cannot be even morally good in a manner that pre-scinds from his oneness with Christ. Theology whose subject matter is God and man as related to God, cannot proceed as if the basic divine-human relation did not exist. We cannot practice the truth in charity if one of the central truths—and, in a sense, the central truth—of our faith is ignored or obscured.

It is at this juncture, then, that we come to grips with the real problem entailed in integration—the real problem, I mean, as far as many Catholics are concerned.

Emotional Problem

In his *Religion and Science* Bertrand Russell sees man's sense of the morally good as "an attempt to bring the collective desires of a group to bear upon individuals; or, conversely, it is an attempt by an individual to cause his desires to become those of his group." In the eyes of their opponents, the segregationists are trying to compel individuals to conform to "the collective desires of a group"; but the segregationists, in their turn, look upon the integrationists as mere individuals out of tune with the correct social mores, yet determined to bend society to their way of thinking. The controversy has by now become so highly electrified with emotions—emotions of fear, anger, frustration—that discussion or dialog has become morally impossible: it always starts and ends with name-calling and bitterness. To tell the segregationist that he is the advocate of a so-

(Continued on back page)

EDITORIAL:

The Notre Dame Victory March; Catholic College Supports Sit-ins

WE COMMENTED last month that there had been no participation in the sit-in demonstrations by students from our Catholic schools in the South, and we encouraged them to lend their support. To our knowledge none have as yet. However, in the North, students and faculty at one of our leading schools, Notre Dame University, have publicly demonstrated.

The group marched to the South Bend, Indiana, Court House where they resolved that racial discrimination is incompatible with the basic Christian doctrine of love; that they sympathized deeply with students who are being persecuted for attempting to exercise their rights as human beings through protest marches, lunch counter sit-ins, and picketing; and that they endorsed the principle of peaceful resistance.

The climax of the demonstration was the recitation by the group of the following prayer which we are reprinting in full:

"O God, Who has created all men equal, grant that I may live this fact. Grant that I may act as if I believe firmly that there exist no fundamental, physical, intellectual, emotional, or moral differences between the races of mankind. Give me the grace to see that all races have individuals who manifest the greatest integrity and lowest degradation; that all races have individuals who are inflamed with Thy love as well as individuals who are merchants of hate. Grant me the realization that no race has a monopoly of the superior or of the inferior, the saint or the sinner.

"With this realization, O God, give me the wisdom to search my heart and soul for evidences of prejudice, the grace to overcome it and the courage to act in accordance with social justice and especially social charity.

"I ask these favors through the intercession of Mary and through Our Lord Jesus Christ, Who died for all men without exception. Amen."—JEB

Views

New York. Capital Airlines, which serves major Southern cities, has been directed by the State Commission against Discrimination to discontinue its practice of barring Negroes from employment.

Complaint was brought against Capital by Miss Patricia Banks, a Queens College evening student, who applied for a job as hostess in 1956. Miss Banks had attended a school that trains applicants for such work. The airline was told to hire the applicant.

Solomon J. Heifetz, associate counsel for the commission, said that the commission's order is the first such directed against an airline. Previously, according to Heifetz, Trans World Airlines had hired a Negro stewardess, after an investigation of her complaint of discrimination.

First among the air carriers to let down the bars against non-white applicants was Mohawk Airlines, which hired Negro hostesses voluntarily.

Washington. The number of United States Negro Catholics has risen 55 per cent in the last decade, and the num-

ber of Indian Catholics 25 per cent.

Negro Catholics now total 615,964, an increase of 217,853 over the 1950 figure of 398,111. Indian Catholics total 124,154, compared with 99,200 in 1950, an increase of 24,954.

These figures are contained in the annual report of the Commission for Catholic Missions among the Colored People and the Indians, which has headquarters here. Sather J. B. Tenny, S.S., is secretary of the commission.

In the last decade, Negro converts totaled 100,000, the report stated. Converts during the past year numbered 12,066. One of every 12 United States converts to Catholicism is a Negro, according to the report.

Negro Catholics in the South increased by 85,000, and in the 45 dioceses outside the South by 218,000. The disparity in the size of the increase is largely due to immigration of southern Negroes to other parts of the country, the report said.

According to the report, there are seven United States Sees with Negro Catholic populations of more than 30,000. They are: Lafayette, Louisiana, 78,000; New Orleans, 70,737; Washington, D.C., 58,003; New York, 49,073; Chicago, 42,000; Philadelphia, 40,064; and Galveston, Texas, 38,734.

Indian converts to Catholicism during the past decade numbered about 7,500, the report said. The figure for the past year was 911.

The report declared that "the making of converts and of real Catholics" among the Indians "has been and is generally a difficult matter." This is because many Indians either belong to Protestant churches or "cling to their old beliefs and practices," he said.

At present, 416 Catholic churches and chapels are maintained for Indians, of which 34 were built in the last decade. The number of priests serving the Indians is 236, an increase of 16 in 10 years.

Miami, Fla. Restrictions against Negroes on the Miami police force which prevented them from advancing to higher posts have been repealed by the City Civil Service Board.

Until now the only grades open to Negroes have been those of patrolman, patrolman first class, and patrol sergeant. The new regulations make Negroes eligible for detective rank, and they may also take examinations which would qualify them to become lieutenants and captains.



Nice Kitty!

Vatican City. The recent shooting of Negro demonstrators by police in South Africa was "the most serious manifestation of racial hatred in memory," according to L'Osservatore Romano. The Vatican City daily said further that "although the action (of the Negroes) may have endangered public order, the modern means now used in all civilized countries—fire hoses, tear gas bombs and truncheons—were not utilized. The demonstrators did not want to disturb public order and it certainly would not have been disturbed were it not for the rash impatience of its protectors."

Washington, D.C. Words of praise for Negro youth staging lunchroom sit-downs in the South came from Dr. Buell Gallagher, president of the City College of New York, and the Rev. Philip Potter, executive secretary of the youth department of the World Council of Churches, at the White House Youth conference recently held here.

Dr. Gallagher, who characterized the sit-downers as well-mannered and courageous, said that they had waited "long and patiently for their elders to act" in the field of segregation, and that "now they are taking matters into their own hands."

"Well dressed and carefully groomed, with good manners and soft speech, yet with indomitable courage, hundreds upon hundreds are submitting to arrest, fines, and jail rather than remain like dumb sheep waiting outside the

fold as night comes on," Gallagher told the conference.

"From their example, their elders may well take courage and address themselves with new vigor and new conviction and new understanding to the heroic task of desegregation. It is coming, make no mistake about it. There will not be a single segregated school in any corner of this country."

Dr. Potter described the sitdown demonstrations as a heartening stand for humanity and justice. The youths, he said, had shown a greater capacity for adapting to change than have "we, their elders."

Washington, D.C. Father John F. Cronin, S.S., assistant director of the Social Action Department of the National Catholic Welfare Conference, in an address to the Catholic Interracial Council of Washington on March 26th, said that it is "immoral and intolerable" for labor unions to exclude qualified Negroes from membership.

Speaking of those who favor a union where workers must join the organization within a stated period of time, Father Cronin stated that Catholics who see this as a protection for the workers should make it clear that the use of this device to further racial discrimination is wrong.

Those who let out building contracts should consider this a matter of the greatest urgency, he said.

"We want buildings erected under conditions of justice in regard to wages, hours and working conditions. But we also want racial justice practiced on the job. I think that we should inquire specifically into hiring practices before we award a contract. Nor should such questions be routine or perfunctory.

"If we are told that qualified Negro workers are not available, we should make an independent examination to check the facts. If we are told that other workers may object, we should take the matter to higher authorities until we get satisfactory action."

Dallas, Texas. Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, told a public meeting here that lunch-counter sit-ins across the South mark a new era for Negroes and the ending of discrimination in public places.

"Segregation as a philosophy is dead," Mr. Wilkins told his audience, "And as a practice it is being hastened toward its death. The minute Negro young people agree spontaneously that they will go to jail rather than submit to the old practices, those practices are dead."

—Jean Hess

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Urges Enacting Fair Credit Statute In U.S.

I AM INDEED pleased to have this opportunity to testify before you today on Senate Bill 2755. I represent the Committee for Fair Credit Practices in Illinois, a group which was organized in September, 1958, to attempt to combat some of the abuses with regard to credit as currently practiced in the large metropolitan areas of the United States, abuses which have been clearly detrimental to many segments of our society:

They are detrimental to employers who are, according to the laws of several of our states (I can speak particularly here about the state of Illinois), unwittingly made collection agents for their employees. Not only does this cause a disruption of the normal employer-employee relationship, but it causes an actual expense to industry, in the processing of wage assignments and garnishments—an expense which has been estimated by Mr. Carl Hobbet, of the Credit Bureau of Cook County, to cost Chicago industry \$9,000,000 each year.

Credit abuses have put a strain upon our judicial system, not only the local courts, which have processed the large number of wage assignments and garnishments, but also our federal courts. It has been estimated, for example, that the wage earner bankruptcies running through the federal court in Chicago alone number 10,000 annually.

Plaque on the Honest

Abuses of credit have been a plague on honest retail merchants attempting to do business, seeking only a fair rate of return in terms of finance charges for the privilege of extending credit, since the public's faith in the system of distribution is undermined by the extensive use of what can only be called nefarious methods in the hands of fringe operators.

Our system of providing welfare to needy cases has been put under a very severe strain by families left destitute, sometimes because of credit collections for goods they did not even buy, did not want, and can not even use, simply because they have been inveigled into signing their names to documents which were later used to take their earnings away from them. Mr. Wythe F. Cooper, the assistant director of the Madison Street office of the Cook County Department of Welfare, has estimated that a high percentage of the desertion cases coming to the attention of his office in applications for aid to dependent children are not true desertions at all, but rather what are known as "desertion because of debt" cases, where the father of the family discovers that he can no longer provide for his family with the small amount that is left from his pay check after garnishment and therefore leaves the family to receive welfare payments while he ekes out his existence in some other part of the city.

These various segments of our society are not, of course, the most important; they are elements that are affected by those who are the real cause for concern. I refer to the delinquent debtor and his family. The human suffering that is caused, the break-up of families, the breakdown of individual morale, the deprivation of the very necessities of life, are all traceable, in many instances, to so-called "easy payment plans" which wind up being very difficult indeed.

Air Cleaning Machine

My own personal interest in this arose as a result of a case that came to

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First Negro Cardinal Consecrated

THE FIRST Negro Cardinal in the Catholic Church, Laurian Cardinal Rugambwa of Tanganyika, was formally elevated to his new rank at a Vatican Consistory on March 28. His elevation to the second highest dignity in the Church marked a milestone in one of the most remarkable growths of Christianity in history. It also testifies to the capabilities of Negro Africans for self-government.

Just 21 years ago, Pope Pius XII named the first native African bishop, Bishop Kiwanuka of Masaka in Uganda. On the day of his consecration Pope Pius told him, "My son, I have made you not only a Bishop of Masaka, but a bishop representing all the Africans. Prove that you can fulfill my hope and many more African bishops will follow you."

He fulfilled the Pope's highest expectations and the Pope, in turn, more than kept his promise. Since that time 26 Negro African bishops have been appointed. Now their successful administration is further attested by the naming of Rugambwa to the Cardinalate.

Second Youngest Cardinal

At 47 the Church's second youngest cardinal (Cardinal Dopfner of Berlin is youngest), Rugambwa will continue to govern the 55,000 Catholics of Rutabo. But as a cardinal, he will also be a symbol of honor and encouragement for all Negro African Catholics, whose numbers have increased a thousandfold from less than 2,000,000 in 1920 to 21,461,000 today.

Cardinal Rugambwa was ordained a priest in 1943 and made a bishop in 1952. He brings an impressive record and unusual ability to his new role. He speaks excellent English, German, Italian, Swahili, and his own native tongue of Kihaya, and he holds a degree in canon law from the Scientific Missionary Institute of Urban College. He has proved an able administrator in Rutabo and has won the admiration and affection of his people.

Rugambwa's Elevation Gives New Leadership To Church In Africa

As Cardinal, Rugambwa will provide leadership for a growing Catholic Church which presently conducts more than 53,000 schools in Africa, educating almost 5,000,000 students. Some 1,900 native African priests and 5,000 Negro African sisters assist in this work of religious education and self-government.

Julius Nyerere

The Cardinal has personally aided in preparing his countrymen for self-government by forming a National Union of St. Augustine to train selected members of the Catholic community who are playing a prominent role in Tanganyika's work towards independence. At the helm of the government in Tanganyika will be Julius Nyerere, a Catholic whom Time magazine recently called "the ablest of a rising crop of young African leaders."

The success of native Africans in self-government has been attested to by the united bishops of all French West Africa who have spoken openly for abolition of old-fashioned colonialism and have encouraged their people in their aspirations to direct their own affairs. Also, within the past year, native bishops have been placed in charge of Church government in Northern Rhodesia and Nyasaland.

But the elevation of Cardinal Rugambwa, whose name means "renowned," gives African Catholics their greatest assurance of their progress and dignity in the eyes of the Church. Cardinal Rugambwa has everywhere distinguished himself. When he visited the United States in 1956, he impressed

Americans by his handsome, dignified bearing, his good-natured smile, and his fondness for children.

Leader Qualities

The Cardinal's former college president, Father Francis Rosenbaum, S.V.D., of St. Peter's College in Rome, noted in him qualities which mark a leader: calm, gentle yet energetic, prudent in his judgments, constant in his application to his work, and at the same time humble, with "a good word for everyone."

The new Cardinal belongs to the Basita nobility by birth, but as a priest he has shown that he belongs to a still poorer people. When he visited his former college president in Rome, he walked rather than taking a taxi. When questioned about it he said simply, "I am a missionary and can't spend money for taxis."

Raised to the rank of Cardinal with him were six other bishops including the first Japanese and the first Filipino to be named cardinals.

Quick Response

The news of the Vatican appointment of Cardinal Rugambwa brought

Cardinal Visited FH

In November, 1956, Cardinal Rugambwa visited with staff workers and Board members at the Chicago House.

a quick response from Negro leaders throughout the country. Also in the wake of the appointment came press releases concerning Negroes and the Catholic Church in the United States.

Dr. Ralph Bunche, Under Secretary for Special Political Affairs of the United Nations, viewed Rugambwa's elevation as "an especially striking application of racial equality" and "a highly significant recognition of the world importance of emerging Africa."

Mr. Channing Tobias, chairman emeritus of the NAACP board of directors, cabled the Pope, saying that the appointment "gives American Negroes a deep sense of pride and an abiding feeling of encouragement."

Open Occupancy

Many of the same papers which brought news of Rugambwa's appointment also carried a brief notice of a declaration by Bishop Walter R. Foery of Syracuse, calling upon Catholics to observe a policy of "open occupancy" in respect to housing. He issued the statement to halt racial segregation of neighborhoods. Bishop Foery's statement adds one more name to the growing list of American bishops who have taken strong stands against segregation in any form.

Cardinal Meyer of Chicago made public last year his unqualified opposition to segregated housing. Early in the battle against segregation, Archbishop O'Boyle of Washington, D.C. and Archbishop Ritter of St. Louis demanded integrated Catholic schools throughout their archdioceses.

In New Orleans, Archbishop Rummel drew a storm of protest for his stand against segregation. He condemned it as "morally wrong and sinful" because it denies "the unity of the human race as conceived by God" and it violates the dictates of justice and the mandate of love.

In South Africa, likewise, Catholic Bishops have opposed their government's policy of segregation. Their opposition cost them government support for Catholic schools and has necessitated the closing of 24 schools.

Farewell Testimonial to Bishop-Elect Connare



Pittsburgh, Pa. At a farewell testimonial to Bishop-Elect William G. Connare of Greensburg, youngsters of St. Richard School, Pittsburgh, enacted a playlet recently, depicting the life of the Bishop. Bishop-Elect Connare has been pastor of the interracial parish in the Hill District of Pittsburgh for the past 11 years. He will be consecrated as the second bishop of the Diocese of Greensburg (Pa.) and installed there May 4.

The Bishop-Elect's community activities in Pittsburgh included service as

a board member of the Urban League and chairman of its Community Services Committee; membership on the Commission on Human Relations of the City of Pittsburgh and board membership on the Allegheny County Council on Civil Rights. He helped organize and has served since that time as chaplain of the Catholic Interracial Council of Pittsburgh and has been a board member of the Pittsburgh Branch of the National Association for the Advancement of Colored People since 1959.

Calls Sit-ins "Passive Insistence"

Describes Ways For Northern College Students to Demonstrate Support

THE ISSUE of racial segregation and the variety of its effects upon our Negro population is being sharply brought into focus by the lunch counter "sit-ins" of Southern Negro college students.

Never before has the South—and the United States for that matter—ever witnessed such a mass rebuttal, by Negroes, of the theory that Negroes are content with segregation of the races, and separate but equal facilities. I think it is admirable that Negro college youth have been the ones to brand this theory as a complete falsehood.

Let us look for a minute at the actions of the Negro college students in the South. They spotlight the fact that what is wanted by Negroes is freedom to move at all levels of society.

February, 1960

On February 1, 1960, at 4:30 p.m. four freshmen from North Carolina A. and T. College sat down at the lunch counter of a Woolworth's dime store in Greensboro, North Carolina, and requested service. They remained until 5:30 p.m., when the store closed; they had not been served.

Since that time the "sit-ins" have spread in North Carolina from Greensboro to Durham, to Winston-Salem, Charlotte, Fayetteville, Raleigh, Elizabeth City, High Point, Concord, Henderson; in Virginia from Hampton to Norfolk, Portsmouth, Richmond, Newport News, and Suffolk; in South Carolina from Rock Hill to Orangeburg; in Florida from Deland to Tallahassee; in Tennessee from Nashville to Chattanooga, and to Montgomery, Alabama.

What is the nature of the "sit-ins"; this technique that marks the beginning of a different type of attack by Negroes on segregation?

Passive Insistence

It is a non-violent, passive insistence on rights to service. Negro college students are sitting-in at restaurants and lunch counters waiting for a day of service.

Reporter magazine describes one such wait in Nashville, Tennessee:

The scene was Woolworth's, and it was an almost unbelievable study in hate. The police were outside the store at the request of the management. Inside were almost 350 people, all watching the counter like spectators at a boxing match. To the side of the counter, on the stairs leading to the mezzanine, was a press gallery of reporters and photographers. At the counter were the Negroes, not talking to each other, just sitting quietly and looking straight ahead. Behind them were the punks.

For more than an hour the hate kept building up, the hoodlums becoming increasingly bold. The crowd watched appreciatively; "Here comes old green hat," referring to one of its favorite hoods. "Looks like it'll go this time." The Negroes never moved. First it was the usual name calling, then spitting, then cuffing; now bolder, punching, banging their heads against the counter, hitting them, stuffing cigarette butts down the backs of their collars. The slow build-up of hate was somehow worse than the actual violence. The violence came quickly enough, however—two or three white boys finally pulled three Negro boys from the counter and started beating them. The three Negroes did not fight back, but stumbled and ran out of the store; the whites their faces read with anger, screamed at them to stop and fight, to please stop and fight. None of the other Negroes at the counter ever looked around. It was over in a minute."

This was one scene. Not very pretty but it is true.

Who Are Participants

Who are the participants in these "sit-ins"? What are they like? To quote a Southern Newspaper **The Richmond News Leader** which said editorially:

Many a Virginian must have felt a tinge of wry regret at the state of things as they are, in reading of Saturday's "sitdowns" by Negro students in Richmond stores. Here were the colored students, in coats, white shirts, ties, and one of them was reading Goethe and one was taking notes from a biology text. And here, on the sidewalk outside, was a gang of white boys come to heckle, a ragtail rabble, slack-jawed, black-jacketed, grinning fit to kill.

More recently the sit-in technique is being utilized in various ways. In Raleigh, North Carolina, two Negroes were jailed at a shopping center. In Memphis, Tennessee, 36 Negro students were jailed for "sitting-in" in a library and seven were arrested inside the Art Gallery. Negro student groups in the South have appealed to their fellow students to use vacation periods to end segregation in bus terminals, trains, and terminal restaurants and rest rooms. In the North, Negro and white students from Pennsylvania State College paraded outside a barbershop at State College, Pennsylvania and scores of others across the nation have joined picket lines in front of Woolworth stores. In many cities special prayer services are being arranged at churches. By April, a total of 1,440 arrests have taken place in connection with the "sit-ins."

Any Results?

What have been the results? They have varied considerably. Some Southern States are forming bi-racial commissions while others are passing new more stringent laws to strengthen segregation. In San Antonio, Texas, four Negroes ate side by side with whites because officials of a number of downtown drug and variety stores voluntarily got together and decided to open their lunch counter facilities. Meanwhile, in Houston, Texas, a drive-in has set up a special menu for Negroes, \$2.50 for a cup of coffee; \$15.00 for a

steak; \$6.50 for ham and eggs and \$3.00 for a grilled cheese sandwich. The first Negroes to discover the special menu refused to pay the prices and formal charges have been placed against them. At Suffolk, Virginia, a variety store removed all the lunch counter seats and Negroes and whites are being served together on a stand-up basis. All across the South, Negro students are being arrested and jailed. Some of the students have refused to pay their fines and have chosen jail instead.

What can college students and others in the North do to support these Southern demonstrations?

One of the first things students can do is to show the Negro students of the South that they are with them in spirit. This can be done through a variety of means. Student Councils can pass resolutions of support for the sit-ins. Individual students can write letters to national chain stores protesting segregation; to civic leaders in the South, giving encouragement to those who have spoken out and to Negro and white newspapers in the North and South.

Organize Groups

Along organizational lines, existing organizations (or newly formed ones) can organize scholarship funds for students who may be expelled from school as a result of their protest activity. They can solicit contributions for bail bonds and legal defense for the students arrested. They can organize demonstrations of support for the students in their college communities. They can send representatives to the Southern Negro College Campuses to encourage them and assure them of their support.

More closely to home, Northern colleges could encourage registrations at their schools of more Negro students. Student organizations could look into aspects of segregation and discrimination in their own college campuses. They could check their college student employment offices; fraternities and sororities, school application blanks and admission requirements and campus facilities. In the broader college community they might ask: "where do Ne-

gro students get their hair cut?"—where can Negroes go to work and play, for coffee and beer.

More personally, they might form friendships with individual Negroes. They could ask questions of their parents and elders, regarding segregation.

Clash of Ideals

One of the fundamental things well intentioned students might do is reinforce themselves for the clash of their ideals with those of the society into which they'll enter upon graduation. The clash will begin for most students when they take their first job and discover the company will not hire Negroes. It will begin when they buy their home and realize that a Negro could not move into that community. It will begin when they play and eat at all white clubs and participate in all white organizations. If the students cannot maintain their ideals at least for a few years after they are out of college then our society can not be improved.

There is only one road open before the people of the United States. These "sit-in" demonstrations illustrate that we must have total integration of the races in every area of life.

There are some people who regard any integration, for example the eating side by side of Negroes and whites, as an attack on white womanhood. This reminds me of the story of the university psychology professor who was conducting an experiment with his students. He wanted them to give their personal reactions to his next action. He then reached into his breast pocket and pulled out a handkerchief. He unfolded it, dropped it, and let it slowly drift to the floor. He then asked the students what this reminded them of. The first replied: "Of a parachute"; the second said "an A-Bombs' mushroom cloud," while the third said, "sex." The professor somewhat taken back by the answer said, "And why does that remind you of sex?" The student replied simply, "Everything does."

Stamp Out Injustice

We cannot be led astray by these types of people who are paralyzed by the prospect of interracial marriage. We can't be afraid to stamp out injustice because someone is going to raise the bugaboo that any racial integration leads to interracial marriage. A while back, I appeared on a panel dis-

(Continued on next page)

COUNTER-ATTACK

"Stand up for your rights"

The slogans rang,
But, lo, the years went flitting;
Today the fights
For equal rights
Are equally fought by sitting.

Throughout the South's
Department stores,
Where Negro rights are lacking,
The gals and guys
Are getting wise;
They're busy counter-attacking.

They enter stores
To purchase goods
(And here's the part that's funny)
No one is rude
Where they don't sell food;
They're glad to take their money.

They're more than glad,
They're eager, too.
From profit urge, not kindness,
And until the youths
Take stools or booths
There's a kind of color blindness.

But once they sit
And order food
The friendly signs all vanish.
On all the aisles
They lose their smiles
And soon get Ku Klux Klannish.

The student groups
Politely sit
While waitresses ignore them.
They turn deaf ears
To taunts and jeers
And exercise decorum.

But gangs of whites
Have other views
And, fired up at meetings,
Invade the shops,
Instopped by cops,
Inflicting vicious beatings.

Then come the cops—
They're all so ill
Their vision should be tested.
Their eyes all blurred
When the fights occurred;
Just Negroes were arrested!

What has impressed
Observers most
In all parts of the nation
Is the fact so few
Of the sit-down crew
Respond to the provocation.

How can they keep
Their features calm;
React politely, mildly?
Were it I, instead,
I'd lose my head
And scream and swing out wildly.

This takes much more
Than self-control;
It takes a special bravery;
For the easy tack
Is to strike right back
At the advocates of slavery.

The hooligans are
All well coached,
Incited, drugged with bluster;
Their riots planned
To lend a hand
To the South-led filibuster.

Now watch the Dixie
Senators try
To whitewash the inciters;
They'll lay the blame
For this Southern shame
On "Northern civil righters."

But union men
Won't swallow that
For many—like Detroiters—
Or the men in Flint
Had a sit-down stint
When they battled THEIR exploiters.

They know the score
On winning rights.
They know there is no quitting;
And they realize, too,
That before you're through
You may stand up firm—by sitting.

—Alton Levy

Archbishop Cites La Farge's Work

JUSTICE and charity today demand that the Negro be helped "to escape conditions that degrade and demoralize him," Archbishop Patrick A. O'Boyle of Washington has declared.

Negroes are "our brethren in Christ," Archbishop O'Boyle said. "When a Negro family moves into our neighborhood, Christ has come into our midst. We welcome them as we welcome Him."

Archbishop O'Boyle preached at a Mass offered in St. Patrick's Cathedral by Father John LaFarge, S.J., founder of the Catholic Interracial Council movement in the United States, who observed his eightieth birthday.

Archbishop O'Boyle recalled in his sermon that during the first years of his ministry, Father LaFarge worked among Negroes in mission parishes in southern Maryland.

"There he realized the difficulties faced by colored Catholics in trying to live godly lives, when their social conditions often made it difficult to live in a manner befitting a human being," the Archbishop said.

Demoralizing Effect

Archbishop O'Boyle declared that segregation has a "demoralizing impact" on its victims.

"When a people has limited access to education, to jobs, to good housing, to adequate medical care, to civil rights, and to community facilities, it is easy to lose heart," he said.

"Under such conditions, it takes heroic virtue not to live merely for the pleasures of the moment. And few of us show heroic virtue, even under the best of conditions."

He added: "As in the Gospel story of the Good Samaritan, too many pass by their wounded brethren. They are busy

(Continued from page four)

in discussion of racial problems. As soon as the question period started, an attractive young white woman said "And what about interracial marriage? I don't want to marry a Negro." My fellow panelist replied, "Well, dear, the next time one asks you to marry him say no." That should be our answer to these people.

When we talk of total integration what we mean is a complete freedom of movement in society. We mean the freedom to move one's family to the neighborhood in which one desires to live. We mean the freedom to belong to all the institutions of society; professional organizations like real estate boards; fraternal organizations, as in your case, fraternities and sororities, and religious organizations and bodies without conscious or unconscious restrictions.

When we speak of total integration we also mean freedom to use all public accommodations: hotels, motels, planes, trains, buses, street-cars, waiting rooms, water fountains, parks and beaches, and as highlighted in the South, restaurants and lunch counters.

Economic Freedom

Another vital aspect of this total racial integration is economic freedom. By economic freedom, we mean the equal opportunity to get a job; to advance in that job depending on one's ability and talent; and to borrow money for business investments or home mortgages without additional charges because of race.

In conclusion, I think how we do anything in working out this freedom to move is just as important as what we do. We cannot utilize violence. We cannot be self-righteous and bitter. We must proceed with charity and a constant patience with the individuals with whom we disagree, while showing our impatience with the cause of the disagreement.

—Emery J. Biro



Rev. John LaFarge, S.J.

about other things, and forget that nothing is more important than souls that Christ has redeemed.

"Let me emphasize the word 'souls.' To the Christian the racial apostolate is not a cause in the abstract sense. It is not even a quest for justice in the abstract. It is profound Christian love for our unfortunate neighbor."

Missions and Home Problems

The Archbishop recalled that Catholics contribute millions of dollars to missions which bring the Faith to colored peoples in Asia and Africa. Declaring that this generosity is commendable, he continued: "But we can do even more by also giving of ourselves to the resentful, terrorized youngster who rebels against a society that seems to be his enemy. We can receive the stranger in our midst and make him welcome, instead of leaving him isolated, bewildered and hurt."

"What is our answer to those who say that we cannot bring Negroes into our neighborhoods, our schools, our places of work, or our social gatherings?" he asked.

"They say we cannot do this because the Negro is not yet ready. But where and when is he to become ready? In overcrowded slums? In schools demoralized because lack of opportunity removes the incentive to study? In an atmosphere in which he is denied the right to vote, to serve on juries, to exercise his elementary rights as a citizen?"

"True love of neighbor today means helping him escape conditions that degrade and demoralize him," Archbishop O'Boyle said. "And, if we have any temptation to say smugly that he should rise above his surrounding, I suggest that we read about German and Japanese concentration camps. Under these conditions, many well educated persons reverted almost to an animal type of existence. Surroundings are a profound influence upon most persons."

Return to Charity

"The first Christians astounded the pagan world by their charity," the Archbishop recalled. "Has charity grown cold in our day? Are the unrest and ferment in many parts of the world signs that the rich and powerful Christian West has been derelict in its duty? Is the very scourge of communism permitted by God as punishment for our selfish indifference to the poor and neglected of the world?"

He added: "Christ loved us unto death. He died for all men. His redemption is universal. We pray today that His spirit may be ours, and that the flames of His love will warm our cold and indifferent hearts."

"We pray that we too may love every soul that He died for, and that especially we may love the poor, the neglected, the oppressed. Such a love, and only such a love, will save the world."

Father Price, The Tar Heel Apostle Builder of Newton Grove Church

"THIS IS about us!" one of the school children exclaimed excitedly, browsing through the pages of THE TAR HEEL APOSTLE (John C. Murret, M.M., Longmans Green, New York.) "See here on page 11 it says 'Newton Grove!'"

"Lemme see it," said another child. "Look over here on page 30 and 31. There's a lot about Newton Grove!"

"Lemme look at it, too," a third child piped up. "Hey! Lookit this map in the front. Newton Grove has got letters as big as Raleigh! Why couldn't you read this book out loud, Suster?"

Read It

"Read it to us, Suster, read it to us!" echoed the rest of the school children who persisted in calling Miss Field and me "Suster," their way of saying "Sister."

The Tar Heel Apostle, co-founder of Maryknoll, was Father Price, one of our former pastors, the one that had built the Church at Newton Grove. And rural-oriented children seem more addicted to accounts of real people, especially homefolks, than to fiction or the world of fantasy.

While the city lad is memorizing "I think that I could never see, A poem lovely as a tree," the country lad is learning his trees with an axe and making them into fence posts, firewood and bean poles. While the city lass is beautifully lettering a poster on nutritional values of vegetables, the country lass is cultivating, harvesting, canning, cooking and serving vegetables to the family. While the tiny tot of the city stares at the pictures in THE LITTLE RED HEN, the country tot toddles out to the chicken yard with a pan of left-over cornbread and crumbles it up for a whole flock of enthusiastic Rhode Island Reds and their offspring.

Verbal Usage

And while adults in the city are expanding and arranging their usual bits of daily experience into current verbal usage, people in the country are taking the bits of verbal usage that come their way, stretching the usable phrases every which way, and trying to make them cover their enormous load of various experiences. Words they don't find ready use for just have to be tied up into convenient bundles and stacked out of the way in some pack house corner of their brains.

Urban and rural orientations are very different, each having its own perspec-

tive of what is important. When rural-oriented Father Price was an altar boy he was selected one day to serve Cardinal-to-be Gibbon's Mass.

"You're not afraid to serve me, are you, my boy?" asked urban-oriented Bishop Gibbons.

Neither Am I

"Oh no, Bishop," answered Freddie. "You are the priest offering the Sacrifice, and God will come down to the altar at your word. My mother taught me that. If you're not afraid, neither am I."

One day when Freddie was nine years old Father Gross asked him if he would like to be a priest.

"I would," said Freddie. "And I want to be a very good priest, too."

Father caught his breath and continued, "Then you ought to begin saying five Our Fathers and Five Hail Marys every day for the intention of becoming a good priest."

Been Doing That

"But Father," answered Freddie innocently, "I have already been doing that for a long time."

Bishop Gibbons asked the young lad whether he would like to teach the Faith in the area around Newton Grove. Freddie answered, "Oh, not only in Sampson County—every place! Every Tar Heel a Catholic! Wouldn't that be wonderful?"

After being ordained, his turn finally came to serve the Newton Grove area. Mordecai Jones, a convert, used to meet him at Mass in Mount Olive and then drive with him over the 21 miles of rough country road to make Mass in Newton Grove by 11:00 A.M. for Dr. Monk's thriving Catholic community. Holy Communion for every Catholic was customary.

After Mass they opened their baskets and ate dinner on the grounds. The afternoon was taken up in instructions, singing, answering questions, and devotions. For the next few days, Father Price went about the countryside gathering the people together in farm houses, teaching Christian doctrine, strengthening the Faith of believers, correcting the misapprehensions of non-believers.

Enjoyed Sessions

People enjoyed these sessions. Whenever a farmer was too busy to come to the house Father Price would go into the fields and follow him up and down

(Continued on page seven)



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Property Values and Social Change

"... There is no necessarily detrimental effect on property values from non-white entry into an area..."

PROPERTY VALUES AND RACE by Luigi Laurenti. Special Research Report to the Commission on Races and Housing. University of California Press. Berkeley and Los Angeles, 1960. \$6.

FACTS, those respected evidences of things as they are, may themselves be results of attitudes they "prove." Causality, after all, is not always an easy thing to nail down.

When the facts in question are those market phenomena that determine or influence property values, isolation of specific causes and effects becomes as much challenge as appraisal. There has nevertheless been more than a modest circle of agreement in past years about the impact of one market condition. Simply stated, the presence of a non-white owner in an otherwise all white neighborhood automatically depressed property values. It was, however unfortunate, a "fact of life."

Increasingly frequent re-examinations of that axiom place its validity in considerable doubt. Luigi Laurenti actually renders it moribund. In his new book, **Property Values and Race** he sets forth, in meticulous detail, his own researches of sales prices in San Francisco, Oakland, and Philadelphia, then comments analytically on the studies of others in Chicago, Kansas City, Detroit, and Portland (Oregon).

Professional Opinion

In an interesting preliminary Laurenti shows the evolution of professional opinion that has itself eroded the axiom through the years. He quotes some giants in appraisal literature (Stanley L. McMichael, Homer Hoyt, Frederick M. Babcock, and Arthur A. May among them) to trace the development. Writers in the period from 1923 to 1933 were "uniformly gloomy" about such "encroachment." Between 1932 and 1935 a more critical note emerged, equating depressing value influences with socio-economic factors, physical condition of the neighborhood, and the like. In the forties appraisers spoke of minority occupancy as "threatening" values, perhaps only "temporarily" depressing prices until neighborhood stability returned. When the fourth edition of **McMichael's Appraising Manual** (New York, Prentice-Hall, Inc.) came out in 1951, the following appeared on page 169 (quoted by Laurenti):

Whether rightly or wrongly, some families avoid or leave a neighborhood of mixed race or national origin. This reduces the market for homes in the area and consequently may at first affect values adversely. As the neighborhood takes on its new character, and assuming equal maintenance of all property, value trends may reverse.

When the Federal Housing Administration revised its **Underwriting Manual** in 1952, it put the situation as follows:

The tendency of user groups to seek compatible conditions can sustain and enhance, diminish or destroy neighborhood desirability. . . . If a mixture of user groups is found to exist, it must be determined whether the mixture will render the neighborhood less desirable to present and prospective occupants.

Its 1938 manual had said that for a neighborhood to retain stability, "it is necessary that properties shall continue to be occupied by the same social and racial classes." (Both quoted in Laurenti's book.)

Similar Sentiments

Brokers, lenders, and builders have evinced similar sentiments, of course, a great body of all such groups reflecting prevailing attitudes in good faith. As time goes on, the "self fulfilling prophecy," as Robert K. Merton described this value influence, will completely lose its following.

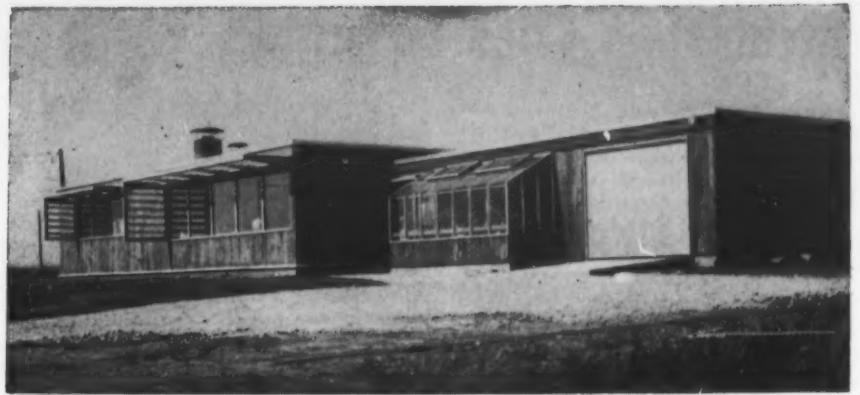
Indeed, Luigi Laurenti has shown through his studies that there is no necessarily detrimental effect on property values from non-white entry into an area. During the period of observation he examined a total of 5,417 individual sales prices in 20 neighborhoods changing from all white to varying degrees of non-white occupancy. He compared these with 4,495 sales which occurred in 19 neighborhoods comparable in every respect except that they remained white during the period under study. Three cities, San Francisco, Oakland, and Philadelphia were involved. His preparation, study design, personal field work, and use of local real estate authorities all reflect an over-riding desire to be dispassionate and objective.

He did not, for example, use "undated" neighborhoods as test areas, because no comparable control areas would be possible. He tried, wherever possible, to include areas varying in degree of non-white entry (light, medium, heavy, very heavy). He defined his terms: "heavy" non-white entry means 21 to 50 non-white families living within a six-block area, and so on. His control areas had to be similar in age and type of dwelling units, general topography, income class of occupants, and other factors, to the particular test area involved.

Second Mortgage Effects

He also examined the effects of seller held second mortgages on selling prices. After finding that in most cases all white areas exhibited the same proportion of such financing, and that the imputed price "addition" was not material, he concluded that no special adjustment was necessary.

On an overall basis, in 41 per cent of Laurenti's comparisons, test prices (those in areas of non-white entry) remained within five per cent of control



This home, in an interracial area, increases the value of surrounding homes regardless of the race of the occupant.

prices for the period studied. He interpreted this as no significant difference in behavior of prices. Test prices in 44 per cent of the comparisons ended relatively higher than control prices by about five per cent to 26 per cent. In the other 15 per cent of comparisons, test prices finished lower than control prices by about five per cent to nine per cent.

He also found that 59 per cent of the comparisons manifested larger per cent increases per quarter for test prices than for control prices. In the other 41 per cent the increases were larger in control areas. He includes the detailed figures (complete with charts and graphs) on each area studied. In San Francisco, for example, he used eight test areas, made 14 area comparisons, found seven meaningful. Non-white entry seemed to affect test prices favorably in four cases, unfavorably in three. In Oakland he made 17 comparisons using nine test areas. Ten neighborhoods with non-white entry showed favorable price action when compared with their control areas. Two showed unfavorable price action. The other five exhibited insignificant test-control price differences. In Philadelphia two out of the three test areas compared showed favorable price action in comparison with control areas.

Price Changes "Diverse"

Laurenti concluded basically that price changes associated with non-white entry are "not uniform, as often alleged, but diverse. Depending on circumstances, racial change in a neighborhood may be depressing or it may be stimulating to real estate prices and in varying degrees." He also avers that "considering all the evidence, the odds are about four to one that house prices in a neighborhood entered by non-whites will keep up with or exceed prices in a comparable all-white area."

Says Negro's Problems Unsolvable Until Power Is Used In Community

IN THE long run it's the political decisions which count. To be effective, community organizations must develop political sophistication," Professor Kermit R. Eby of the University of Chicago told an audience of 250 community leaders at a workshop program of the Association of Community Councils of Metropolitan Chicago, Inc.

Pointing out that in many large northern cities Negroes hold the balance of power, Professor Eby said, "Fundamental community problems, like housing and segregation in Chicago, will not be solved until Negroes in the community use their power more effectively."

Eby said, "There is a great need for a strong minority capable of scaring the majority. Sooner or later all community organizations have to face the fact that their decisions must be political. They must guard against attempts to 'buy them off' as soon as they become a threat to entrenched powers. Com-

munity organizations must recognize the power structure and deal with it realistically. Remember, if you don't call the turn, someone else will."

Community Problems

Eby also emphasized the importance of integrating the relations between men. Although all moral judgments are ultimately personal, it is public mores which corrupt the leaders of society. He deplored "kept men" who sell their talents and their integrity for a price without regard to purpose. Every man is responsible for the use to which his talents are put.

A sense of commitment builds community organizations. Individuals must care enough to become involved. Each must constantly re-examine his faith in regard to people. The most terrible problem we have to face is the depersonalization of the urban world. We must remind ourselves that man, by virtue of his creation, merits equality of treatment in all things.

He goes on to say: "These conclusions are chiefly based on observations of real estate markets in a period of generally rising prices. This period, moreover, was characterized by unusually strong demand for housing, particularly by non-whites who had been making relatively large gains in personal income. These conditions seem likely to continue into the foreseeable future, and therefore the main findings at the present study may be valid for many neighborhoods certain to experience the entry of non-whites."

Chicago, Kansas City

He supplements the exhaustive account of his own studies (which cover the period 1943 to 1955), with explanation and comment on studies by others in four other cities. He examines the work of E. F. Schietinger in Chicago (900 properties in seven south side areas for the years 1940 to 1951), Thomas Gillette in Kansas City (comparison of two neighborhoods, one test and one control, period 1949 to 1953), and Richard Wander in Detroit (a selling price-assessed value project comparing an area that became 30 per cent Negro occupancy between 1948 and 1950, with two similar all-white areas). Schietinger used no all white control areas. His main conclusion pointed to price improvement in areas entered by non-whites, especially where multiple occupancy was possible. Gillette reported, among other things, that 202 personal interviews and inspections in an area of 392 homes showed a higher percentage of Negro home owners making or planning repairs and improvements than white owners of comparable houses. Wander found that the entry of Negroes actually reversed a value decline in the test area, though not enough to bring it to the price level of the two control areas when the study ended.

Laurenti also touches briefly on two other projects, one in Detroit and one in Portland, Oregon.

His approach throughout is scholarly and unemotional. He wants to observe the market rather than refute or confirm anything. In the process he presents what he finds, including the somewhat surprising information that, for the sales studied, non-whites obtained about the same amount of loan at a given rate of interest as did whites. While noting that "lending practices do vary with the race of the borrower," he says several times that non-whites who obtained loans "were treated in the same way as white borrowers." The contradiction is more apparent than real.

The work points the way to future studies of the same kind, to the end that easy generalizations about "detriment" from "infiltrated" neighborhoods find a rapid road to oblivion. The concern of all groups, minority, majority and any other, should be preservation of neighborhood standards, maintenance of property, and enforcement of proper health and zoning ordinances. That should keep us all busy, and, we can hope, brotherly as well.

—John O. Behrens

Urges Enacting Fair Credit Law

(Continued from page three)

my attention some years ago, where an individual—a recent arrival in Chicago from a rural area in Puerto Rico—was visited by a Spanish speaking salesman. The salesman, recognizing that the family had only recently settled in Chicago, indicated to the man that in the northern climate a person must of necessity have an air cleaning machine, which would purify the air for the children to breathe. Without such a machine, he was told, the children in a northern climate would sicken and die. The man purchased the machine the salesman offered and signed a conditional sales agreement, which held him to a lengthy series of monthly payments to be collected, of course, by an acceptance corporation.

Some time later, when another individual visited the home and saw the machine in the corner, the man discovered for the first time that what he had purchased was, in reality, a vacuum cleaner, a device used to clean rugs, a device for which he had absolutely no use, for there were no napped rugs on the floor. Enraged, the man took the machine to the acceptance corporation, where he had already made several payments. He was told that he had bought the machine in good faith and must continue his payments; they would not accept the return of the machine. Nevertheless, the man left the machine in the office. Before the next payment was due, a demand in garnishment was issued against his pay check, and, as a result, he was discharged from his job. (Incidentally, he did not get the vacuum cleaner back; no one at the office of the acceptance corporation seemed to know just what had happened to it.)

Prey on Newcomers

There are many more cases which have come to our attention, perhaps not illustrating ignorance on the part of the debtor as clearly as this one does, but nonetheless enough to show that certain types of operators in the metropolitan areas tend to prey upon newcomers from rural areas, people from Puerto Rico, from the southern parts of the United States, from the Southwest, and from the Great Plains states—people who come to answer the demands of metropolitan industry only to be deprived of the fruits of their labor simply because the purveyors of oftentimes shoddy merchandise know that they have a sure way of collecting through the employer.

Credit is, of course, by no means unknown to those who come from rural areas. Indeed, a system of credit is often the mainstay of many of the rural areas of the country, places in which the economy is dependent on a crop which is harvested only once, or livestock which is marketed only a few times during a year. In the credit which is familiar to these people, however, there are only two parties involved, the debtor and the creditor. The two usually know one another and mutually plan to restrict the amount of credit extended and accepted on a realistic basis considering the potential annual income of the debtor.

Dubious Sales Tactics

This is not true in our cities today. Credit in the metropolitan society is frequently extended by a store or its representative in the person of a salesman who calls from house to house. Sometimes rather dubious tactics are used in selling merchandise, and the amount of other payments which an individual is already making is not taken into account, since neither the store nor its representative will bother about the collection of the debt. A condition-

al sales contract is signed, and the note is then sold to an acceptance company, which then collects the debt with no reference to guaranties, warranties, or verbal agreements between buyer and seller. Should the debtor default on one payment, or even make a payment after its due date, many of these acceptance companies are very quick to present a demand in garnishment upon the employer—bringing a fourth person into the picture. The employer is then presented with a legal paper requiring him to pay the debt out of monies earned by the debtor or to go to court and show why such should not be paid. Needless to say, very few employers will go to court. It is not an infrequent happening that a man will have his wages stopped when he has made no purchase whatsoever, but has committed the "crime" of having a very common name. Cases such as this abound.

But why shouldn't a man be required to pay his just debts? you will ask. Truthfully, we must say that these debts can scarcely be called just ones. The most obvious examples of legalized injustice are those where interest rates are highly unfair. In the first case presented to this committee (CFCPI-1) an individual purchased a washing machine in response to a newspaper advertisement. He was told by the salesman that the price of the washing machine would be \$179.95, but he was discouraged from paying cash. He did have the money. Instead, he was told that the manner of purchasing should be with a down payment of \$6.25, the remainder being charged to him in easy payments. He signed what he believed to be a purchase order for the washing machine (a document which he was not permitted to read). Later he received by mail a booklet requiring him to make payments of \$10.21 monthly for a period of 24 months, in addition to a final payment which would be for "any unpaid balance." Thus, for a washing machine offered by the salesman for \$179.95, he would pay the amount of \$251.29, plus a final payment, the amount of which he did not know and would not know until the time it was due. This individual made two telephone calls asking the acceptance company to reconsider and accept a cash payment. Both times the request was refused, and it was only after an attorney spoke to the acceptance company that they released the papers in return for a payment by certified check of \$190.00 (in addition to the down payment of \$6.25). This particular individual could consider himself very fortunate, in that he had the money to make the large payment and was knowledgeable enough to paying been disclosed to him at the time the purchase was made, he would not have entered into a time payment agreement.

Additional Charges

These are the simplest kinds of cases. There are others wherein different devices are used to obscure the extra charges. Most common is the device of including additional charges along with the retail installment sales contract, charges which, as a general rule, are not part of the original bargain. In Case No. 2, for instance, an individual purchased a used car advertised for \$1,295, including a 90-day warranty, whereby the garage would pay one-half the cost of repairs to the automobile during the first 90 days of operation. But tucked into the retail sales contract was the figure of \$145.00 for advance payment for repairs. Presumably the payment of this \$145.00 did not in any way mean that the buyer was going to be able to avoid payment

of 50 per cent of the cost of repairs in the first 90 days. This and other charges brought the total cost of the car to the sum of \$3,036.80.

Many other types of charges are frequently lumped together, and it is often difficult for one to discern just what kind of business some of these acceptance corporations are in. It would seem from some of the charges made that insurance, repairing automobiles, and many other kinds of things are all within their purview.

Unwanted Merchandise

Delivery of unwanted merchandise is another trap for the unwary consumer. This is a device by which even the most careful individual might be victimized. Case 4 involves an instance where merchandise that was never ordered was received and threats were actually made to collect for this unwanted merchandise through the individual's employer.

Circumvent State Law

Frequently creditors will go to great lengths to circumvent good state laws. In Illinois, for example, we have a law requiring that a copy of a retail installment sales contract be given to the debtor. However, as illustrated by Cases 6 and 7, this law is frequently circumvented by the seller's requiring the purchaser to sign a statement to the effect that he is leaving his copy of the contract in the keeping of the acceptance company.

Tar Heel Apostle Builder of Church

(Continued from page five)

the rows with instructions. His "spare" time was devoted to the sick, the afflicted, the aged, and the very poor. When he "gave out" he would snatch half an hour of rest on the nearest bale of cotton or even on the ground, and then dive into the next task with zeal. He was especially noted for understanding Negroes, appreciating their good points, seeing in each one of them God's image, and he loved them.

But Father Price's burning desire to make an all out effort to reach non-Catholics in North Carolina was not received very favorably by priests who felt burdened by the flocks they already had. Eventually he and Father Walsh of Boston founded the Maryknoll Missioners and China wound up with more Catholics per 1,000 population than North Carolina at the time the Reds took over.

It was not hard to talk to the parishioners about the "good old days." The hard thing was to keep the talk from degenerating into the "use-ty-itis," a disease where the recollections of "We use-ty do this, and we use-ty have that" robs energy from "What we've got to do now."

Reserved Section

"Yes, Father Price had the Church built." . . . "Mother Katherine Drexel gave him the money for it." . . . "Wait a minute, there was a condition on that money, remember?" . . . "We could have the money IF there would always be a place in the Church for the Negroes." . . . "Yes, that whole section on the left side was reserved just for the Negroes." . . . "That's the way it was until 15 years ago when they started having Mass for the Negroes over there in the Hall." . . . "Yes, that was a mistake—a BIG mistake. A lot of people got the wrong ideas." . . . "If all of us had stayed in the same Church there

This same law, the Retail Installment Sales Act of 1957, requires notification of an individual five days before repossession of goods, if the debtor is going to be required to pay the cost of such repossession. Case No. 8 illustrates a means which is frequently used to distort this provision of the law. A notice of repossession is made out and dated on a Friday, mailed on a Saturday, received on a Monday (when a working person will ordinarily have no opportunity to contact the creditor until Tuesday), and precisely at midnight on Monday night the article is repossessed, thus complying with the five-day requirement of the law but surely violating its spirit.

A positive good that could be accomplished by this bill would be to put in the hands of people interested in programs of consumer education a tool which might very well be effective in many cases. People could be instructed to fix their attention on the interest charges in the contract before they signed and to compare them with that rate of interest which has been declared usurious under state laws. This might encourage more people to use the same intelligence in determining the method by which they pay for goods as they now use in the selection of the goods themselves.

—John Kearney

never would have been all that trouble." . . . "Nobody here ever wanted any trouble." . . . "We always got along good together until THAT happened." . . . "It come on us so sudden. We didn't have any warning at all." . . . "Yes, even the priest. When he opened up that letter to read at Mass, he looked awful funny and didn't say a word about what was in it—just folded it back up and said he wanted to see the men after Mass. Kinder got us upset."

"But it SHOULD'NT have been a surprise at all," I commented. "When Bishop Waters first came to North Carolina he made his position on the race question very clear. Later on he sent out another letter to all the parishes. I read copies of those letters when I was in the NCCLA office."

"How come WE didn't get any of those letters?"

To Parishes

"They were sent out to all the parishes. They were bound to have been read here, too," I answered.

"You—you mean that was in some of those letters that the Bishop is always writing to the Fathers and the Fathers read them on Sundays?"

"Yes," I replied.

"Well if I'd a' knowed it, I would o' tried t' listen, t' be sure." (Comment by "white" person.)

"You mean you don't usually listen to the Bishop's letters?" I asked in surprise.

Can't Keep Up

"Well, I do hear the words being said, but after fasting from midnight, doing everything that's got to be done before leaving home, getting everybody ready to go, leaving the dinner so it won't burn, and coming all those miles, I just can't keep up with all those words."

Fifty people on the parish files had moved away in the past year. A few parishioners had died. Several were invalids and no longer able to attend Mass. A considerable number had no means of transportation and lived beyond reasonable walking distance. More people could be squeezed in the old time wagons than in the present cars, so that neighbors had a hard time squeezing their own families in now, and space for extras was very rare. In other words, we already HAD our parish, and whatever we USED to do or however many people we USED to have, we had to set our sights and plan our work according to what our task was NOW.

—Dorothy Abernethy

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Priests and Segregation

(Continued from page one)

cial system which of its nature derives from pride and furthers the dominance of pride, is but to antagonize him the more and leave him more firmly entrenched in his error. To tell him his system facilitates acts of injustice and uncharitableness—nay, in many circumstances, even requires men to be unjust and uncharitable—to tell him this is a waste of time. To tell him "discrimination has a degrading effect on the minority and an adverse effect on the personality development of those who practice it"—to tell him this is to tell him the naked truth, but what good will it do? He is in no mood to listen. I fail to see that anything is to be gained by persisting in knocking one's head against stone walls—except, undoubtedly, a constantly throbbing head. We have come to a dead end.

The Mystical Christ

Why? Because our arguments are fallacious? No. But regardless of how cogent the argument, men will not be convinced if they are unprepared to listen. In some areas, almost as much as love, conviction cannot be forced. So we must begin to do now what should have been done decades ago: we must preach the true nature of the Church, we must re-examine for ourselves and explain to our people the mystical Christ, the whole Christ. If we relearn our doctrine and explain it thoroughly, people of good will—and most Catholics have good will—shall listen and draw for themselves the proper conclusions relative to questions of race.

I believe that all of us have laid stress on the first three marks of the Church to the almost utter neglect of the fourth. Yet, it is in preaching sanctity—in not being satisfied with the mere absence of sin—that we preach Christianity. For Christianity is, at heart and in essence, a way of life—a repetition in us of the Christ-life. Tell men they're in the wrong and they will resent you—and your words. Tell them how to be holy; tell them this in word, but most of all by your own lives, and they will bless you and receive what you say as the words of life. They will begin to see the world through the eyes of Christ—the Body sees through the eyes of the Head! The Mass will cease to be a mere matter of obligation, the bishop's pastorals and the pope's pronouncements will no longer be on a par with the opinionative statements of men who are simply admired for intelligence. Christ will be a living reality: "It is no longer I that live, but Christ lives in me." (Galatians, 2:20.) The juridical aspect of the Church will remain, but it will begin to be seen not as the whole, but only as an aspect of, the Church. Above all, Holy Communion will at last be understood for what it really is, a union not only with Christ, but with one another in Christ—the perfect expression in action of the true nature of the ecclesia, the people of God, the new race of men.

Prejudice at the Altar

Some years ago in a Catholic church in a Southern town, a white woman knelt at the railing ready to receive and give herself to Christ. Between her and another communicant there was just enough space for a third person. A Negro woman took advantage of the situation and squeezed into the vacant place. Straightway, the white lady stepped back to wait in the line formed before the front pews. She would not bring herself to be united to Christ in union with a Negro.

This is symbolic—symbolic of how ignorance regarding the genuine significance of Holy Communion, mingled with mere natural revulsion, can lead



Rev. Harold L. Cooper, S.J.

to an anemic Catholic life. How can we receive the sacred bread and drink from the common cup, how can we respond to God's invitation to gather 'round His table and eat the Lamb, then leave and treat one another as if we were not of the same family, children of the same Father? Can the dilemma be: either what we believe is not true or we do not really believe what we claim to be true?

If I understand the Church for what it really is, then and only then, are the following words of Our Lord meaningful for me: ". . . as long as you did for one of these, the least of my brethren, you did it for me." (Matthew, 25:40.) It is Christ who is insulted, humiliated. It is Christ who is excluded from our neighborhoods. If I look upon all my fellows in the Church as, like myself, cells in the Body of Christ, as, collectively, His extension in space and prolongation in time; if I see that all non-Catholics are potentially the same, then have I seen reality as it actually is. If I do not see the Church as it really is, I am, to some degree, in danger of spiritual paranoia, of suffering from delusions of self-grandeur and of building up my own world of spiritual values, my own idea of the Church being projected onto the real order.

Distinctions

I would not leave the impression that in my view moral distinctions are unnecessary. Nothing could be farther from my intent. I do definitely hold to the line of discriminating between what is due the Negro in justice and what is due him in charity. I further maintain that we should distinguish between liking people and loving them. What I have said here will not, if rightly understood, undermine the apparatus of moral and pastoral theology. Rather, I've been at pains to show how we must first lay the groundwork so that such moral distinctions will have some realistic, as against mere formalistic, meaning in the lives of Christians. I have been saying, in sum and substance, that the problem of the Catholic segregationist will be solved only by the indirect approach of teaching him what it means to be a Catholic. I have been saying that the principles of Aristotelian ethics will not suffice. You cannot reason with an unreasonable man! I have tried to show that priests can speak out on the question of integration without using that (to many people) ugly word. I have tried to show that preaching the doctrine of the Mystical Body is not only the last avenue of approach left to us, but likewise the first, in the sense of being the most fundamental.

Conclusion

Sooner or later, of course, Southerners are going to be forced by laws and judicial decisions to capitulate. But capitulation is not the same as acceptance. Priests cannot settle for less than internal assent. No political philosophy,

Issue Report on Migratory Labor: Sums Up Talks At National Confab

THE Catholic Council on Working Life this week focused hopeful attention on possible ways and means to stabilize itinerant farm laborers. It published a 32-page report on the National Conference to Stabilize Migrant Labor.

"The report on the National Conference to Stabilize Migrant Labor is basically optimistic," said Patrick F. Crowley, council president. "Not all of the delegates to our conference in Chicago last November agreed on all the proposals. The important thing, however, is that we did search together for ways of providing regular employment, steady income and stable family life for migrants and an adequate supply of labor for farmers. I think we noted several hopeful trends and persuaded ourselves and others that stabilizing migrant labor is not a utopian goal, but one which is obtainable in most of our lifetimes."

The two-day National Conference to Stabilize Migrant Labor brought 250 persons to Chicago the weekend before Thanksgiving, 1959, to challenge the existing system of farm employment by seeking ways and means to stabilize migrant labor. It was sponsored by the Catholic Council on Working Life, a lay group in the Archdiocese of Chicago.

Crowley explained: "As cities have spilled into farm regions, employment opportunities for rural residents have multiplied tremendously. As the distance between town and country has been closed up, millions have come to

hold jobs in both industry and agriculture. Offered a dual chance at employment, many migrants have settled on the fringes of the cities to support their families with seasonal work on the farm and, for the rest of the year, in town. Since cities will increasingly overflow into farm areas during the sixties, migrant families will continue to benefit from the trend.

Conclusion

"Without passing judgment on this latest farm development, it's important to note that vertical integration has brought into agriculture companies with well-established employment practices. These firms are used to paying social security premiums, operating under minimum wage and workmen's compensation laws and dealing with unions. As a result, many canners react more favorably toward measures promoting stability in farm labor."

Nearly one million persons are in the migrant labor force, according to Crowley, a Chicago lawyer. "Approximately 500,000 Americans engage in migratory farm work at some time during the year. In addition, there are 450,000 foreign agricultural workers. Most of the farm laborers imported into the United States are brought in under an international agreement between Mexico and the United States."

Copies of the report may be obtained from the Catholic Council on Working Life, 21 West Superior Street, Chicago 10, Illinois. Copies are 25 cents each.

such as democracy (as epitomized in the initial words of our Declaration of Independence), no argument from natural ethics, no sociological statistics, no development in constitutional law has, to my knowledge, genuinely convinced anyone of the political chaos and moral degradation attending our retention of the concept of a second class citizenry. For very many Catholics, neither the combined voices of the theologians and bishops nor the exhortations of the Holy See has made one particle of difference. With such an array of authority facing them how can people remain so stubborn in their resistance? Do they lack intelligence? Are they simply perverse? How can Catholics among the resisters continue to approach the Lord's table, at once the symbol and efficient cause of unity in the body of the Christian people?

To me there is but one answer: an ignorance so overwhelming that it appears both purposeful and invincible, an ignorance of the very nature of Christianity. Untaught by their teachers and living in a milieu of Protestant individualism, our people think of the Church as a club for the elite, they think of Christian virtue as a mere appendage to their societal life. In the view of such people, Christianity must adjust to the environment in which it finds itself. They refuse to see it as the leaven in the loaf, to see that human society itself must undergo a change, must be Christianized. But how can these people see all this as long as their priests remain blind. Unless we resisters renew our own faith in the mystical Christ how can our teachings Christianize the peoples of the earth?

—Harold L. Cooper, S.J.

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